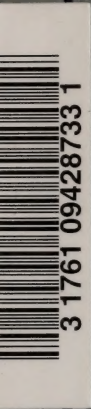


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# Why Germany will be Defeated

BY

**A PRUSSIAN**

*(For over twenty-five years a Naturalised  
British Subject)*



Letchworth :  
Garden City Press Limited  
1915





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# Why Germany will be Defeated.

I AM well aware that in the present state of public feeling the words of a man of German nationality, however sincere his aim and purpose may be, have little prospect of meeting with attention and acceptance on the part of the English people. He could not hope, by any mere statement on paper, to create in them a conviction of his loyalty and integrity or persuade them that the standpoint from which he is writing is one far removed from all considerations of nationality and of party feeling.

It is evident, on the other hand, that no kind of literature is likely to attract serious attention at the present time which does not deal with the *immediate* causes of the war, with the various painful incidents in that terrific conflict, and with the question as to what its ultimate issues are likely to be.

It is but natural that at a time when the destiny of nations is trembling in the balance, and when every heart is torn by hopes and fears, the momentous present should engage the attention to the exclusion of every other matter of human concern and interest.

In spite of these weighty considerations, however, I



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have decided to put my thoughts on paper with a view to publication, and this for the following reasons :

The utterance of definite ideas and convictions which have been shaping themselves in one's mind after many years of thought and reflection and of contact with other thoughtful minds is in itself a source of intense relief. It not only enables one to give to all such disconnected ideas and impressions a clear and concise form, but it also frees the mind and the conscience from a burden and a weight which it is at times almost impossible to bear.

If it be objected that the convictions and impressions of an unknown individual are of little value and service to the community at large, I would venture to urge that my position is in many respects a unique and peculiar one, affording exceptional opportunities of gathering accurate information and of forming reliable judgments.

I received my earlier training and education in Prussian Germany, have lived for years under that system which is now the subject of so much discussion and condemnation, and have never ceased to be in intimate touch with the best elements in German life and thought. But I am also a naturalized British subject of over twenty-five years' standing, am married to an English lady, the daughter of a British officer, am a member of an English University, the author of several books published in this country, and have been a keen and appreciative student of English thought and literature for many years past. I have dear friends and relations in both countries, and am equally attached to both.

I have, moreover, for years past left no single opportunity unused to bring about a good and wholesome

feeling and understanding between the peoples of the two nations, and am simply heartbroken at the terrible and seemingly irremediable rupture which has now taken place.

May I not then urge that these considerations render my position in many respects a somewhat exceptional one, and that they entitle me at least to a fair hearing on the part of the people amongst whom I have lived and for whom I have worked during the best years of my life.

A second reason for my thus committing my ideas and convictions to paper is the hope that, in spite of the abundance of war literature at present dominating the public interest, my words and warnings may find their way to a thoughtful mind here and there which will see the force and cogency of my reasoning, and will feel with me that whatever the *immediate* cause of the war may be, there are primary and remote causes which are chiefly responsible for it, and that these causes are well worthy of the most careful study and investigation. I am profoundly convinced that without such a searching inquiry into, and analysis of, these remoter and primary causes it would be utterly impossible to satisfactorily solve the terrible problem which is confronting and must continue to confront the modern thinking world.

If one were to attempt to summarize and to put into concise form the thoughts and feelings which are agitating thousands of human hearts and minds to-day they would probably be best and most adequately expressed in this question :

How was it ever possible that in an age like ours,



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which is so universally believed to be an age of advanced education and enlightenment, and of progress in every sphere of human interest and activity, such a war as we are witnessing could ever come about at all? What are really the forces which are ultimately responsible for it? Where are we to seek for the true solution of the problem which is to-day haunting the imagination of the world?

I must say at once and without the least hesitation or misgiving that in view of the facts which are known to me and with which my mind has been engaged for many years past, I have not the least difficulty in answering this question. On the contrary, the answer shapes itself almost automatically in my mind, and my sole difficulty is to understand how it comes to pass that persons similarly informed do not find the answer equally simple and easy.

Accurate students of modern European thought and literature have long known that for years past there have been forces in operation in the continental countries which are utterly destructive in their effect upon the mental and moral life of the peoples, and which, it must be admitted, have attained their highest and fullest development in the Prussian part of Germany.

Those who come into close contact with the people of Prussia and whose knowledge of the German language enables them to get some glimpse of their real inner life and thought, are confronted with a philosophy of life which is perhaps the crassest and the most destructive form of materialism which the world has ever known and which the mind can possibly conceive. It expresses itself in an almost complete absence of all transcendental ideals and of an entire disregard of those moral and



spiritual laws and obligations which would seem to be inherent in our nature and upon the obedience to which the healthy development of a nation's life ultimately depends.

And this negative and destructive philosophy of life has not merely invaded the universities and the schools of higher thought and learning : it has permeated the entire social and family life and has become the dominating factor in the development of the entire nation. That nation's boastful philosophy must to-day beyond doubt be summed up in those pregnant words : Let us eat and drink, for to-morrow we die.

Is it necessary to point to the external and visible conditions of the social life of modern Germany in illustration of the truth of this statement? Is there any country in the world in which moral decay and the rapid relapse into paganism are so strikingly and visibly manifest? Travellers on the continent know only too well to what an extraordinary extent luxury and self-indulgence have in recent years invaded the life of the German people and undermined its entire social fabric. Berlin has become in the truest sense of the word the modern continental Babylon. It is the centre of an incredible amount of profligacy and of unbridled immorality in a hundred forms. In this city night is made hideous and turned into day by crowds of noisy revellers of all classes of the population who pass from one café or drinking saloon to another, and whose one aim and desire seems to be to gratify sensual indulgence to the uttermost. There are cafés and places of amusement in Berlin and in most of the large towns in Germany which are open night and day and which offer ample facilities for satisfying the most perverse cravings.

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Not very long ago some of the better-class German papers pointed in unmistakable words of alarm to the grave social perils resulting from the increasing breaking up of the home and family life. The women of the nation, they wrote, are no longer content to remain at home while their husbands and sons take their pleasures abroad. They are beginning to join them in the great public restaurants and cafés in which they take their meals—to the entire neglect of their households and their younger children, and to the destruction of that home and family life upon which the well-being and security of the modern State are founded.

To a nation in such a state of cultivated decadence, if such a term be permissible, material wealth and power are the things most worth possessing and worth striving for, and, in the course of time, they become the sole end and aim to which all the energies of life and all the powers of the mind are directed. For increase of power means increase of possession, and increase of possession means increase of enjoyment and of sensual indulgence and material well-being. These are the ideals which have increasingly dominated and governed Prussian Germany in recent years, even though the fact itself be but vaguely and imperfectly realized by the people at large.

And these ideals lie beyond all doubt at the root of that Prussian militarism and its craving for domination to which the attention of the world has been directed by the present war.

What this terrible Prussian military system really is and in what light it is regarded by the great masses of the people by whose toil it is maintained, can only be



fully understood by those who have lived in the country and who have felt the full weight of its yoke.

It is perhaps the most startling result of a civilization gone astray which can be imagined, and it is the cultivation of a form of paganism such as the world has never known. For it is that very boasted science and intelligence, that ingenuity and power of invention on which the nation has so long prided itself, which has, misdirected and misapplied, given that paganism a peculiarly repulsive and abhorrent form.

The ordinary German citizen, aware of the perils involved in unguarded utterances, must refrain from expressing himself in public. In the bosom of his family he curses and condemns a system which has cast such a dark shadow over his life. He detests the ministerial authorities who, in order to extract from him the uttermost farthing of what the law permits, search with brutal disregard of his feelings into his most private affairs and impose taxes which are crippling both to his family and his business life. Year by year he has to see an altogether disproportionate part of his earnings pass into the hands of a rapacious and merciless exchequer to be there transformed into material for the maintenance of millions of soldiers and for the destruction of human life and property. And the work of collecting these earnings is accompanied by such an amount of brutality and heartlessness that there is, deep down in his soul, a deadly hatred of those bureaucratic powers which dog his every step and which have become a veritable curse to his life. And when it is borne in mind that this vast pagan system is for the most part composed of men who have held commissioned or non-commissioned rank in the German army, in whom its

despotic training has deadened all the nobler instincts and feelings and to whom the State assigns these posts in lieu of a full pension, one can easily imagine what the population, and especially the humbler classes, have to endure at their hands. The reward which these men receive consists chiefly in promotion and in the bestowal of those absurd but much coveted titles which cause so much amusement to those who do not know Germany from within and who are therefore unfamiliar with the part which these distinctions play in German social life.

Deep, therefore, and unbridgeable has become the gulf which separates the ordinary civilian and citizen from the professional military caste, the shadow of whose merciless hand never ceases to darken and trouble his life. This gulf has widened perceptibly in recent years, so that the inhabitants of the Prussia of to-day may, strictly speaking, be divided into two classes, each having its own distinctive conceptions of human life and human duty and its own peculiar code of honour and morals.

The Prussian officer looks with ill-disguised contempt upon the mere civilian, whom he regards as but half a man and who, in his opinion, only exists in order that he may supply the means by which the huge pagan organization of which he, the officer, is a necessary and distinguished member is maintained. The youngest Prussian lieutenant considers himself a being of infinitely higher worth and deserving of more respect and consideration than the most highly esteemed citizen—more especially if that citizen be by any chance known never to have worn the Kaiser's uniform.

The system of military training which these men have devised and which has in recent years attained such an



incredible degree of development is one of unspeakable heartlessness and barbarity. The recruit becomes under this system a dumb and soulless machine in which in the course of time all the finer feelings and sensibilities are blunted and who is kicked, beaten, and harassed until his will is broken and he is moulded into a passive and unreasoning instrument for the use of those who are fashioning the terrible machine of war. Suicides in the army, committed by reason of brutal treatment on the part of commissioned and non-commissioned officers, became so frequent in Prussia a little time ago that public feeling was aroused and steps had to be taken by the authorities in order to calm the indignation and protest of the people. But it is well known in Germany that the punishment meted out to such offenders is for the most part of the lightest possible character and that the military authorities really favour and further the barbarous methods of which these men are the unhappy and helpless victims. What really goes on in the army in the course of military training, what unspeakable sufferings have to be endured by many a hapless recruit seldom becomes known to the outside public. German soldiers are pledged to secrecy while they remain connected with the army, and it is only when they are finally discharged that one comes to hear what some of them have gone through.

The effect of this state of things, of course, is simply disastrous to the wholesome normal development of the nation's life. It produces a state of tension and of animosity between the classes which cannot be adequately understood and appreciated by those who are not of German nationality.

I have not the least hesitation in saying that, so far

as the more immediate causes of the war are concerned, it is to the leaders of this military class, to these soulless men of unlimited ambition and iron will, that it must be attributed. I am absolutely convinced that the German people as a nation neither expected it nor desired it, and that it would be a crying injustice if England were to credit them in even a remote degree with any such desires. The Germans, whatever their failings, are an industrious and exceedingly practical people. They are far too sensible, and have become far too fond of the material good things of life to see any real good in a war which involves the standstill of trade, the destruction of life and property, and the incessant imposition of fresh taxes. The English nation, moreover, with whom they have so much racial affinity and for whom they have so much real admiration, is in any case the last nation in the world with which they would desire such a war. But what intelligent and well-informed Germans have certainly always dreaded is the possibility of this dominating military party in Berlin, supported by the subservient bureaucratic element, some day landing them in such a war. For they know only too well that war is the one thing of which they dream night and day, at which they delight to play in peacetime, and which their distorted imagination presents to them in glowing colours throughout their entire training and career. What promise of advancement and promotion, what prospects of increased pay and of consequent enjoyment of luxury and self-indulgence does it not hold out—what a relief from the tedium and monotony of the daily round of duty and service does it not offer?

A party of this kind, with its peculiar ideals and



traditions, with its cravings for national aggrandisement and world-domination, with its pagan pride and selfishness, and its disregard of other people's rights, would be a menace to any state; it is peculiarly so to the German nation, seeing to what an extent the authorities manage to infuse the spirit of submission and obedience into the very bone and marrow of the people.

We have thus two striking illustrations of the peculiar form of development which the national life of Germany has assumed in recent years, and there cannot be the slightest doubt that this development, which is really wholly pagan in character, is in the last instance due to those materialistic and so-called scientific principles which the nation has so largely adopted and for the propagation of which Germany's modern thinkers and teachers are responsible.

Such a development could not possibly have come about had there not been an utter loss of all sense of the value and dignity of the individual human soul and of the transcendental aim and purpose of human life. It could not have come about had not the truths of religion completely lost their hold upon the individual as well as upon the nation.

We are all agreed that human action is ultimately dependent upon human thought, and that right action depends upon right thought.

Germany has for centuries been regarded as a nation of thinkers, and it will be admitted that the result of its thinking has at all times powerfully influenced the world. It has given to mankind great and famous philosophers who have embodied in their systems

exalted and noble ideals of human life and who have shown that those ideals must necessarily be transcendental and spiritual ones. Man is obviously not all matter. He has desires and cravings which the achievements of the material and natural life cannot fully satisfy and it is only by recognizing the existence of, and adjusting himself to, an unseen spiritual order that he can explain himself and fulfil the purpose of his being. In other words, he must have Religion. He may not forget that he has a soul as well as a body, and that if he would be really happy, the former requires even more careful training and development than the latter.

But, during the last half century, a great and momentous change has swept over German thought. It has taken a pronouncedly naturalistic and scientific direction, and the result has been the universal acceptance of a philosophy of life which has destroyed all transcendental ideals and which has produced a complete transformation in the nation's entire social and moral life.

Modern Protestant Germany is to-day materialistic to the backbone. The scientific conclusions which at one time were the possession of the University Professor and the savant have, in the course of years, filtered down to the man in the street, and, in so persuasive and irresistible a form have they been presented, in many instances by men of world-wide renown, that they have been instrumental in effacing from the most loyal heart the last remnant of belief in a personal God, in the spirituality of the human soul, and a future life.

There is no exaggeration in these statements. They present the facts as they really are and as they must strike the most casual student of the real inner life and thought of modern Germany. In my discussions of this



matter with thoughtful Germans of all classes I have invariably found that, so far from showing any diffidence in admitting these facts, they are glad of the opportunity of asserting them and are positively proud of them. They have heart and soul adopted a world-view which expresses itself in a defence of all that is brutish and animal in man and in a right to indulge to the full all the sensual cravings of the lower nature. And the worst of it all is that the vaunted higher culture and enlightenment of which the modern German boasts so much have but tended to furnish him with the means of increasing the sum of his sensual delights, and with plausible reasons for defending them before himself and before the world.

While pursuing a course of studies at one of the German Universities some years ago, I found to my amazement that, outside the definitely Catholic element, there was not a single professor or student in the University who believed in the existence of God or in man's survival of physical death. And if there really existed any such person I am confident that he would not have had the moral courage to admit it, seeing that such notions were universally regarded as antiquated and as wholly unscientific and out of date.

Some fifty years ago the minds of thinking men all over the world were profoundly affected by the scientific doctrine of evolution, presented for the first time in popular form by Darwin and Wallace\* and the men of that school. They created quite an upheaval in the intellectual life of Europe, and, for the time being, seemed to threaten the very foundations of both natural

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\* Prof. Wallace, as is well known, greatly modified his views in later years.

and revealed Religion. Most of the great scientific and philosophical thinkers of all nations appeared to embrace these doctrines and to believe that there would ultimately be found in them the true solution of the perplexing problem of human life. And there were those in all classes of life who thought that the Christian Church had received a blow from which it was not likely to recover.

In some quarters these ideas were made to serve the purposes of a political party, who forged them into weapons for an attack on the liberties and temporal possessions of the Christian Church.

But in most countries and with the people at large the effect was a brief and transitory one. The deep fundamental instincts of human nature soon reasserted themselves, and there were in every nation those in the scientific camp who saw flaws in the conclusions and reasonings of the propagators of this new science and who counselled patience and caution and further investigation. In the course of another ten years the doctrines themselves began to be discredited, and a truer scientific spirit, taking account of the moral and spiritual attributes of human nature, began to make itself felt. In any case, the religious life of by far the greater proportion of the world was not seriously affected. Germany alone proved the exception. The teaching of Darwin fell there upon favourable and well-prepared soil, and brought forth fruit a thousandfold. A great and famous scientist came forward who had not only embraced Darwin's teaching wholeheartedly, but who expounded it to the people in so plausible and convincing a form that it captivated both their intellects and their imagination, and turned their entire moral life upside down.



Who does not know that, in spite of scientific opposition, in spite of the publication of countless brochures demonstrating the utter untenableness and unreasonableness of his expositions, in spite of the results of modern psychological research, Haeckel reigns to-day supreme over the public mind of modern Germany and owns the whole-hearted allegiance of millions of its people. Inexpensive and popular editions of his works are in every household, and upon the ideas set forth in them the entire intellectual and moral life of modern Germany has been constructed. The religious and Christian conception of human life and human duty has come to be regarded with undisguised contempt and as a survival of one of those many superstitions which have but retarded the real progress of the human race but which the higher culture and knowledge of enlightened Germany have destroyed once and for all.

And to such an extraordinary extent has this destructive principle been at work in the country that not even the ethical ideals of Christianity have been preserved. The person and character of Christ Himself have been attacked and besmirched, and a desperate attempt has been made to persuade the German people that there is good and valid reason to doubt whether He had ever any real objective existence at all.

A very few years ago all Germany was convulsed by a series of lectures delivered by a learned Professor in many of the larger centres of the country, in which a supreme effort was made to show the utter untenableness of the documents and traditions upon which the historic Christian Creed is constructed and to furnish evidence from which it must be inferred that there is for it no solid objective basis. The person of the historic Christ

was apparently shown to have originated in the imagination of religious philosophers and dreamers. Thousands and tens of thousands of persons attended those lectures, especially in Berlin, and I am speaking from personal knowledge when I say that few persons outside Germany are aware how deep and far-reaching their effect has been. The ground was well prepared for the ideas which were set forth with the well-known German thoroughness and ability, and it is certain that they found their way to all classes of life and to the simplest and humblest intelligence. I have heard them quoted and discussed in the family circle, across the public dinner table, by men and women of greatly varying degrees of education and culture. And they were not discussed as possible and conceivable modes of thought, respecting which different opinions may in fairness be held, but as undeniable conclusions arrived at by independent and unbiassed research and with regard to which sensible men, free from religious bias, cannot entertain reasonable doubt.

The intellectual foundations laid by Haeckel and his school were thus built upon by this "historical" exponent, and the building, in the form of a naturalistic and negative philosophy of life, was complete.

The divine Christ, too, Who for nineteen centuries had ruled over the hearts and minds of the noblest and best of mankind and Who had rescued a decadent world from the destructive forces of paganism, was effectually disposed of, and "the god within," that most terrible of all the gods worshipped by man, was enthroned in His place.

The finishing touch to this building was given when it was declared that even if a person responsible for the



historic tradition had existed, he must in any case be regarded as a turbulent and revolutionary Jew who defied the rulers and the guardians of the laws of his people and whose general attitude to the constituted order disqualified him from being regarded as the founder of the Christian Religion.

The Protestant Church of Germany, of course, protested against these doings and made a supreme effort to show the untenableness of these conclusions. Theologians of widely varying views did their very best to save the situation and to neutralize the mischief which had been done. But Protestantism in Germany has itself been in such a state of decadence and collapse for many years past and its official champions have so utterly lost their hold upon the minds and consciences of the people, that they proved themselves wholly unequal to this task and their utterances but tended to demonstrate the instability and hopelessness of their own position. Their utter want of unity in the matter of fundamental Christian belief, the rancour and ill-feeling displayed by the various schools of thought, their manifest apartness from, and ignorance of, the life and struggles of the common people were so glaringly exhibited in their public speeches that their efforts proved wholly unavailing and but tended to strengthen the position of their opponents.

Indeed it may be asserted without fear of contradiction that from the mind of educated Protestant Germany of to-day anything approaching belief in authoritative religion, has now completely disappeared. In cultivated circles the very thought and suggestion would

provoke a smile. The various State churches are regarded by the people as the fossil remains of a dead past, useful perhaps for the preservation of the appearance of things and in a measure necessary instruments to be employed for political and social purposes, but in all other respects effete institutions which have long ceased to serve any moral end and which are bound to disappear entirely in the course of time.

I have made long stays in various parts of Protestant Germany, and have come in close touch with different spheres of German social life, but I have never met with a single "educated" German who does not shrug his shoulders at the mention of the State Church and who does not grudgingly pay the few shillings of Church tax which the authorities levy year by year.

And a scarcely concealed contempt is the attitude of the German citizen towards the Protestant pastor, who is only expected to enter his house when a baptism or a marriage ceremony has to be performed or when a member of the family dies.

These men have long ceased to be in any sense a spiritual force; they are scarcely a moral force, and even their social influence is rapidly declining.

I have often, in order to gather true and accurate impressions, looked into some of the Protestant churches in Germany during divine service, and I have marvelled how men of education and self-respect can have the courage to enter a pulpit and address such microscopic congregations, and how they can for such services accept a substantial annual income and a pension for themselves and their families after them. With good reason may the toiling and struggling masses look upon them as mere State officials who have no part or lot with



them and who stand wholly outside their life-ideals and life-interests.

And it is, of course, a well-known thing in Germany that the Protestant clergy themselves are becoming increasingly conscious of the incongruity and untenableness of their position. They are as a body retiring and reserved, and scarcely ever frequent any social circle but their own. They are hardly known outside that circle. They make little or no attempt to impress the masses or to vitally influence their moral life. Their activities are for the most part limited to the official duties prescribed for them by the State.

The Universities, on the other hand, are loudly lamenting the steadily decreasing number of students applying for admission to the Protestant theological faculties, and it is not very long ago that very serious questions on the subject were asked in the public papers.

And it is surely a striking and significant circumstance that the cause of this diminution was unhesitatingly and universally ascribed to the confusion produced in the sphere of religious thought by the pronouncements of science and of critical Biblical research and to the consequent loosening of any remaining hold which Protestant belief still had over an age increasingly devoted to the pursuit of pleasure and self-gratification and to exclusively mundane pursuits.

Now it is not my intention to write a religious treatise or to argue in defence of any particular system of religious thought. We are here concerned with great fundamental and root principles which must be recognized if we are still to regard ourselves as Christians in any rational and comprehensible sense, and if we are

to put our finger upon the ultimate cause which has produced the mortal moral disease from which modern Germany is suffering.

The best and most logical thinkers of all times and nations have admitted that Christianity is a supernatural and authoritative religion, the communication to men of truths and laws which his unaided intelligence could not discover for itself, and that it is by the submission of his intelligence to these divinely ordained laws that his truest progress and his highest happiness are secured. The sacred Scriptures, the entire history and development of Christianity throughout the ages, the testimony of the best and noblest of mankind, bear witness to this. It is upon these laws, having divine sanction, that our modern civilization and the modern Christian State have been built up. It has again and again been shown that without this sanction a consistent and rational standard of moral life cannot be maintained—that departure from it is, strictly speaking, tantamount to the abandonment of all transcendental ideals and to a lapse into paganism. Whether we like it or not, or whether we believe it or not, the Christ, the Son of God, stands at the cross roads of life. Our attitude towards Him determines our mode of life and our destiny. Obedience to Him and to His laws means identification with the best and highest we know in human life. Indifference to Him or rejection of Him is equivalent to walking the lower way and to doing as the heathen do. From this manifest truth there is no escape. Rob Christ of His supernatural claim and origin and transfer Him wholly to the sphere of the natural and the human, and you will by that act not only remove the foundation stone upon which the entire Christian system reposes, but you will

with it rob the soul of its highest hopes and its noblest prerogatives—you will once more lose the key to the true solution of the terrible problem of human life. To all intents and purposes you will become a pagan, however good and moral you may endeavour to be.

But from both the sacred Scriptures and from the writings of all the early teachers of Christianity it is equally clear that spiritual things are spiritually discerned—that it is not so much by the operation of man's natural intelligence as by a new inner spiritual light, commonly spoken of as the gift of faith, that the truths of the supernatural order are perceived. Man cannot weigh and measure the Infinite by the limitations of his finite mind. He must therefore strive to adapt himself to the supernatural order, he must obey the laws which Christ Himself has laid down, he must train and cultivate and "attune" the powers of his soul so that he may understand.

The reasonableness of these laws and conditions has been admitted by all Christian thinkers in all ages. They saw clearly that Christian faith would be impossible and unthinkable, and that supernatural truth would for evermore escape human apprehension if its perception were made solely dependent upon human reasoning and intelligence.

But to the man of modern culture these laws and principles proved irksome and inconvenient. They were humbling to his pride, and the observance of them laid burdens upon him which he did not care to bear. They hampered and limited, as he believed, the operations of his natural intelligence. They made the recognition of the highest truth largely dependent upon that soul-culture and mode of life for which he had come to



entertain the strongest aversion. His pride rebelled against the notion that there should be anything in the universe which he could not weigh and measure and analyse, and which escaped the application of his scientific method.

And so he began to question both the truth itself and the reasonableness of the mode by which it is apprehended. He became the critic of God and of His Christ. He scrutinized with his imperfect and limited intelligence, not merely the historical and literary records upon which this supernatural system reposes, but those powers and dictates of the soul by which their truth and binding authority are recognized.

And as a result of his scrutiny he overthrew both. He emancipated himself from the law of the spirit, and became subject to the law of the flesh and of the mind. He fell back into that state of servitude in the purely natural order from which the divine Christ had set him free.

This, briefly, is the process which beyond doubt has taken place in the development of modern German thinking. The pride of life and of intellect have overthrown the supernatural, and have substituted for it a pseudo-Christianity, from which everything pointing to a spiritual world-order and to the reasonableness and necessity of transcendental ideals and responsibilities have been eliminated, and in which only that which is acceptable to the "enlightened" modern understanding has been retained.

And the modern rationalizing theologians are responsible for this transformation. They have provided this mode of thinking with a "scientific" and "reasonable" basis, and have shown that such a substitution of the

natural for the spiritual is conformable to, and demanded by, the results of their critical and historical investigations. They have thus dethroned the divine Christ, and replaced Him by a Christ of their own devising and imagining.

Indeed, some of the men who are just now attempting to whitewash Prussia and her doings in the eyes of the American people are the very men who are chiefly responsible for this moral mischief. They have robbed the German people of those beliefs and inward convictions which are alone effective in taming the natural and savage human instincts, and they have thus liberated forces which nothing in the natural order can subdue and constrain. They have furnished them with apparently sound and valid reasons for reverting to paganism, and for gratifying that craving for power and conquest and sense-indulgence which the intellectual achievements of recent years have only rendered more disastrous and irresistible. Perhaps it did not occur to them that the intellectual doubts and negations which for them formed a purely tentative and speculative attitude of mind would, in the hands of the masses, become one of the most destructive and desolating forces that the world has ever known.

*The German people have thus not only been misled and imposed upon by the founders and dictators of its militarism, they have also been deceived by the leaders of its scientific and religious thought. They have been robbed by the former of their freedom and individuality in the natural and temporal order, and by the latter of their highest hopes and noblest possessions in the*

spiritual order. These men have brought it to pass that "the dog is returned to his own vomit again; and the sow that was washed to her wallowing in the mire." I say again that the mode of warfare adopted by Germany in the present fearful conflict, the horrible and seemingly unnecessary sacrifice of human life, the wanton destruction of towns and villages and their hapless inhabitants, the almost diabolical animosity displayed towards the clergy and the sacred places, would have been impossible had not the minds of those responsible for these methods lost all sense of the dignity and sacredness of human life, of individual moral responsibility to God, and of those higher spiritual obligations which constitute the dividing line between the Christian and the pagan.

It is for this reason, irrespective of any other consideration involved in the immediate political situation, that I believe that Germany will ultimately be defeated in the present conflict. I hold it to be simply inconceivable and inconsistent with any reasonable belief in God and in a moral world-order that, after nineteen centuries of Christian thought and teaching, a nation exhibiting all the marks of paganism should triumph and should become dominant in Europe. I could in any case only regard such a triumph as a superficial and transitory one, and conceivably as a warning and a lesson to the nations of Europe who are more or less all threatened by a similar danger.

If God be and if Christianity be true there cannot and must not surely be any real doubt as to the ultimate issue of the conflict.

And I am thoroughly persuaded that this issue, hard



and bitter as it may be to bear, will really work for Germany's highest and greatest good. The failure of its system of brute force, the manifest miscalculations of its military leaders, the unspeakable amount of suffering and privation consequent upon the war, can scarcely fail to open the eyes of the German people. They will come to see how unreliable and worthless that fearful war machine is, for the perfection of which they have made such gigantic sacrifices, and in which their war-gods have put such implicit trust. They will come to see how terribly they have been deceived and misled, and what cause they have to mistrust the men who have so ruthlessly sacrificed life and property for the accomplishment of their perilous aims and ambitions. They will awaken from their dream of world-conquest and world-empire, and will realize that it is not in these that the noblest and highest ideals of a modern nation are to be attained and realized—that these are not in any case things for which every great nation is destined.

It cannot surely be denied that if the present war should prove instrumental in utterly and once for all sweeping away this aggressive Prussian military party or in so crippling it that it can never again raise its head, great and unspeakable good would be done, not only to Germany, but to the world at large. For with the disappearance of this party and the nation's confidence in its aims and methods, the ever-present peril of war too would largely disappear. The nations would realize the futility of even the most perfect organizations of brute force, and in their conflicts with each other, sounder and more rational counsels would prevail. Europe would perhaps be freed from that ever-present nightmare of increased armament and taxation, which

has haunted it for so many years and which has laid such a crippling hand upon all its activities.

But Germany's humiliation would assuredly have a still deeper and more far-reaching effect. It would be instrumental in also rousing the nation from its moral and spiritual lethargy and in once more quickening and energizing its latent high and nobler possibilities.

The universal experience of life teaches us that its best and truest lessons are learnt in hours of supreme pain and sorrow. It is then, and only then, that the soul is apt to awaken from its slumbers and to begin to realize that it is after all "not all of life to live and all of death to die," and that there are cravings and innate perceptions in our nature which no human science can explain away, and which demand even greater attention and care than the needs of the physical life. It is then that a man is apt to become true to himself and to the God who is ever striving to reveal Himself to him and without Whom no really happy and contented life is possible. It is then, and only then, that he begins to perceive the true inner meaning of the mystery of the Cross of Christ, the spiritual significance of which has been so wisely hidden from the "learned" and "prudent" and presumptuous of the world.

And such pain and suffering are surely in store for the German people if the present conflict terminate in favour of their opponents. The nation is bound to emerge from it materially exhausted and impoverished. Heavy war indemnities will have to be paid. These, together with the cost of the war itself, the disappearance of the people's savings, the fearful losses incurred by the standstill and ruination of trade, will lay such terrific

burdens upon them that the life of pleasure and of self-indulgence will cease of its own accord. Habits of thrift, of self-denial, and self-control will have to be cultivated, and people in every class and condition of life will have to practise that frugality and economy of life for which the nation was once so famous.

And for many a day and year there will be sorrow and mourning in millions of homes. There will be thousands and tens of thousands of bruised and broken hearts who can never again know the true joy and gladness of life, and whose one and only consolation can be the thought and the help of Him, of Whom they had perhaps never felt the need before, or Whose very existence they had come to doubt or deny. And thus the pain and anguish will become the very source and seed of a new life, of a return to discarded and forgotten ideals, and of a resurrection to nobler and truer conceptions as to the ultimate end and purpose of human existence.

I am sincerely convinced, from an intimate knowledge of the German character, that some such things as these will most certainly be the result of Germany's failure and humiliation. The process itself may be a slow and halting one; there may even be many relapses and fallings back, but as to the ultimate result itself I cannot entertain the slightest doubt. Germany in her humiliation will most certainly come to her own again. She will rouse herself from her moral lethargy, and will come to see what the part really is which Providence has destined her to play in the progress and history of the world.

And is it not conceivable that the victorious nations too will learn the lessons taught by such an issue of the



war? They will surely come to see that in a conflict such as this causes far deeper and more remote than those which appear on the surface must have been at work, and that these causes must ultimately be intellectual and moral ones.

What thoughtful man can fail to perceive that the destructive moral forces which have been instrumental in causing Germany's downfall are more or less in active operation in all the modern nations? In all of them the enemy has been sowing tares amongst the wheat. England herself is mourning to-day over the increasing decay of the spiritual life of her people, over transcendental ideals and obligations ignored and forgotten, over perils threatening her moral and national well-being. A false and soulless utilitarianism, an expending of energy on purely temporal good, an effort to achieve merely visible and tangible results have taken the place of the pursuit of nobler and worthier aims, and they are producing results which are but too painfully and universally apparent. In England too the poison, instilled into the nation's life by false philosophers and misguided scientists, is in active operation, and if its effects are slower and less marked than in other nations it is because the religious instincts of her people are truer and deeper than theirs, and because national habits and customs are proving something of a check and an antidote. But pain and suffering may awaken England too to the gravity of her peril and may bring her back to her true allegiance to God and His Christ.

I can see other benefits and blessings resulting from this great strife of the nations: but it would be impossible to dwell upon them at any adequate length

here. One of these may possibly be a recognition of the perils involved in that over-emphasis of nationality which has been responsible for so many wars. The nations may come to see the folly and absurdity of it all, and the law of Christ may at last be allowed to prevail and to meet with acceptance and application. A Frenchman may then be no longer expected to hate a German for no better reason than that he happens to have been born on one side of the Rhine and the other on the other. Englishmen and Germans may discover that it must surely be possible for them to cultivate identical aims and ambitions without trespassing upon each other's rights and indulging in feelings of jealousy and mutual distrust, and that an harmonious striving for really noble and exalting ideals must ultimately work for the highest social and material as well as moral well-being of both nations.

And may it not be that with the reassertion and wider recognition of such principles the immediate cause of the quarrel itself will ultimately be forgotten and that it will be seen that it was after all but an insignificant and unimportant factor in the working out of God's great purposes?

For this great good at any rate some of us who are united by ties of relationship and friendship to both nations will continue to work. I for one do not mean to nourish feelings of ill-will towards a people amongst whom I have spent the best and most fruitful years of my life, of whose character and institutions I am a sincere admirer, and with whom I have absolutely no personal quarrel.

If this people treat me now as a stranger and a



possible enemy and deprive me of the means of gaining my livelihood, it is for me to remember that this is due to circumstances and not to ill-will, and that it is an evil which is bound to pass away in the course of time.

The day will surely come, and indeed may not be so very far off, when the English and German peoples will be much better friends than they have ever been before, and when England's full recognition of the fact that her conflict was not with the German nation but with its aggressive, ambitious, and unscrupulous government, will establish that friendship on a truer and sounder and more enduring foundation.



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Title Why Germany will be defeated, by a Prussian.

DATE.

Sept. 8, 1915.

NAME OF BORROWER.

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